

elation, His word, we look into His handiwork in the heavens and it becomes His word. Every song of the bird, every blade of grass, every springing flower, every stone, etc., in His word.

We believe Ashland College is that institution because her teachers hold such ideas of life in a much larger degree than I can express them. They seek to build up in the students and church the cosmopolitan character. They are broad in their conceptions of God's truth. Thus with a broad foundation laid for the character of the leaders of men, a church ought to succeed. This is what Ashland College seeks to do if we judge right. Therefore Ashland College is that institution that will get for the Brethren church influence and power.

Lanark, Ill.

AN ILLUSTRATION OF WAR

B. C. MOOMAW

General Funston's exploit in capturing Aguinaldo is one of the most daring and brilliant achievements in all the history of war. But it is also an illustration of the wickedness of war. By stratagem, by forgery, by lying, by treachery, he disarms the suspicions of his victims, fires upon those who had just received him as friends, murders men who had just fed his hunger. This is war, and it is justified and praised by the world, by the universal press, by Christian men, who would utterly condemn the same crimes in times of peace and in private life. It seems to have been necessary to resort to these methods to capture the Filippino chieftain; his capture will almost certainly end the war, with all its bloodshed and horror; and this result is held to justify the means adopted to bring it about. From the standpoint of war, the argument seems to be sound. The lesser evil is preferable to the greater when it prevents the greater. It was better to capture Aguinaldo by lying, treachery and murder, than to suffer an indefinite continuation of the war. The latter would have been the greater evil. Nevertheless this logic does not prevent the demoralization which successful and applauded lying and treachery works for a whole generation in the minds of the young. They see a man climbing to the pinnacle of fame and fortune by the commission of these very crimes against morality and religion, and in the undeveloped logical faculty of the immature mind, they lose their abhorrent nature, and become attractive, worthy of imitation.

We have here an illustration of the tremendous vitality of the forces of evil yet prevailing in our modern civilization. Satan is, as Milton paints him, only less than omnipotent in the world, and blind indeed is the man who imagines that there are no moral battles for him to fight, no strenuous, desperate struggle yet, until the forces of righteousness are universally and permanently in the ascendant. "Who is on the Lord's side?" is as much as ever a vital

question for every honest man to ask himself and his neighbor. Behind and beneath all the multitudinous byplay which the spectacle of the world presents, the angels, who can see things as they are, behold only the eternal battle between good and evil. There is nothing besides.

EVANGELIST NO. 17

J. C. CASSEL

I have just read the above number of the EVANGELIST. Much of it, in fact all of it, is good reading matter. It contains one item of merit that every issue ought to contain, a sermon by one of our preachers. I have time and again called the editor's attention to this neglected feature, but he simply says he cannot get them. Is it possible that sermons are so valuable that fifty of our preachers could not afford to send in one sermon each once a year for publication. Every church periodical ought to have a sermon in every issue for isolated members, or churches without pastors. I have recently collected a few statistics and learned that there are at least fifty organized churches thru-out our brotherhood without pastors, or regular preaching; not counting many other points where there are groups of members that ought to have preaching. At the lowest estimate there are two thousand members that are deprived of the regular Lord's day service in the church of their choice; true, not all of that number take the EVANGELIST, but very many do, and no doubt many more would if it contained a regular sermon department. Most of our preachers preach to less than one hundred people; it seems to me a little lawful egotism or conceit ought to impel them to try to reach larger audiences, if they have not the prompting of a higher motive to do all the good they can. I imagine I hear some one crying, "Physician heal thyself." I scarcely count myself a preacher, and seldom write sermons, but I will hold up my end of the work if about fifty others will come to time in this needed work.

I am glad to hail another special number, and as we are now in the much talked of twentieth century, and likely to stay in it awhile, it will of course be a twentieth century number. The Editor will please book my order for fifty copies. Brother, do thou likewise; let us do some mission work in this way.

"Sky Scrapers" is an editorial full of cutting truth. What is more true than the sentence, "Unsanctified wealth is a curse, and sanctified wealth is a curiosity." Then again, "If the skies were a canopy with greenbacks or inlaid with gold, there would doubtless be witnessed a tremendous effort to scrape them." Just imagine the engineering devices of this twentieth century to reach the skies if the above mentioned treasures were to be found there. The tower of Babel would soon be eclipsed.

I am not seriously impressed with the "New Chronology." I have more confi-

dence in the old; it is better authenticated, having the sanction of the Lord from heaven and the acceptance of the Holy Spirit as expressed by Luke, the inspired Synoptist, together with many other presumptive evidences; as between these and the probable error in the deciphering of the hieroglyphics in Egyptian tombs I deem it entirely safe to trust the old WORD.

There is however another truth that the Lord from heaven has revealed, viz that the dispensation of grace is not measured by years but conditions. Jesus never intimated that the millennium should come six thousand years after the world's creation, neither did he say that it should come twelve hundred and sixty years after the sacrifices and oblations ceased (Dan. 9: 27) as so many affirm. A day with the Lord is as a thousand years, and a thousand years as one day. God does not measure time, because with him there is no beginning or end to it. Jesus declared that neither he nor the angels of heaven knew when the end of the world would come, but he did know, and tell what the conditions would have to be before the end would come. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. It is strange that there is so much speculation about a truth so tersely stated.

I do not believe that prophecy is as misty or unknowable as our editor would try to make it appear; if prophecy cannot be understood before it is fulfilled what is the use of having it. Is it possible that the writings of the holy men of old who wrote as they were moved by the Holy Ghost and the predictions of the Lord Jesus Christ as spoken by Himself, or revealed thru His apostles are incomprehensible or unknowable? What a pack of verbiage our Bible would be if such were the case. It is a lack of faith, or want of credulity that brings about the confusion concerning the prophecies, or the disposition to read into them what is not in them, just as on the question of the end of the age. No prophet ever said that twelve hundred and sixty days meant so many years; no prophet ever said that the seventh thousand years should be the time of the millennium; no inspired prophet ever mentioned any definite time for the world's end. All this time business is the result of reading things into the prophecies which the Holy Spirit did not utter or dictate; human imagination instead of divine dictation.

The Pharisees did not understand the prophecies concerning Christ, but Simeon and Anna did. Why? Because they believed the prophecies. Just so it is today. Post millennialists cannot understand the prophecies. Why? Because they do not believe them. Pre millennialists have no difficulty with them. Why? Because they just believe them, you see.

I second the motion of Elder D. C. Moomaw that Ashland College SHALL be endowed and if the brethren do not soon com-